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The AMERICAN FRIEND

JULY 10, 1958

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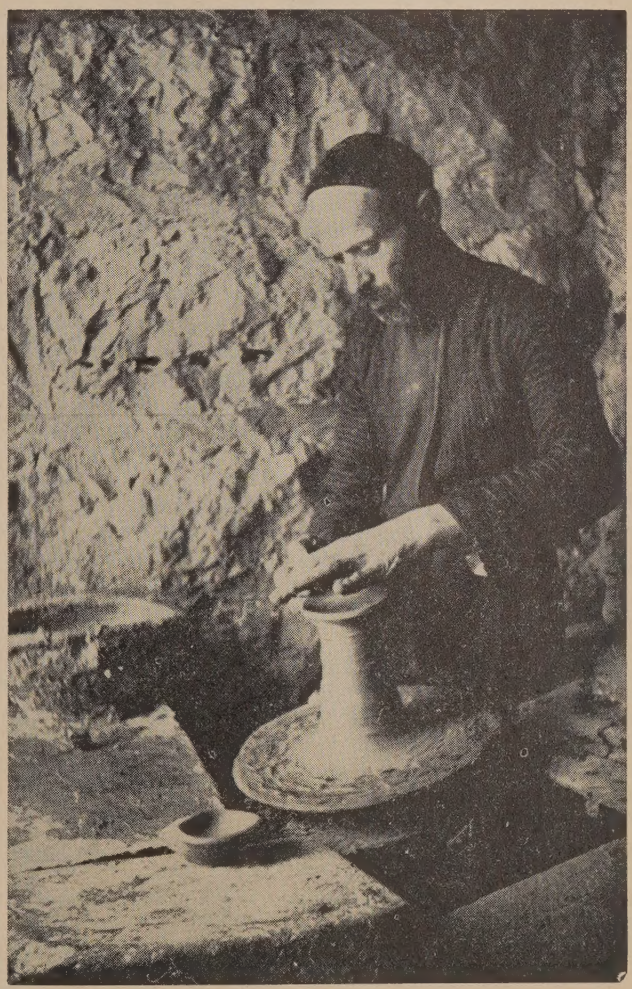
The Potter



Figures of speech are valuable aids in communicating ideas and emphasizing truths, but they fall short of their mark when the pictures evoked are imaginary and have never been part of one's own experience. We harkened to the words of Jeremiah (Chapter 18) in Hebron, Jordan, where this picture was taken, "Arise and go down to the potter's house, and there I will cause thee to hear my words. . . "

In this humble workshop we watched, fascinated, as the potter's slender hands shaped the moist clay on the turning wheel. In rapid succession, his deft fingers drew from the formless lump a lamp like those carried by the wise and foolish virgins, an ashtray for the tourist trade, a flower pot with a crimped, pie-crust edge, and a baksheesh bank—an intriguing little closed jug with a slit in the top. Then he began the more serious business of turning out one of the large water jugs which remind us so vividly that grim necessities control life in this country today even as in days of old.

As his steady foot on the treadle turned the wheel and his careful hands smoothed and shaped the jar, we saw before us the living symbol of God's power which can transform those lives entrusted to his will into lives of usefulness and beauty.

Lois S. Snyder
Friends Girls Schoool
Ramallah, Jordan

QUAKER COMMENTS

By Merritt Murphy

Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest.

—Joshua 1:9

There is no reason for Christians to be weak or timid. With the knowledge that God is with us, wherever we go, our lives can be filled with strength and courage.

Neither should Christians be afraid, or even dismayed. "If God be for us, who can be against us?"

When human beings become convinced of these Christian truths, they are able to accomplish great progress and service for the Kingdom of God. History is full of examples: the Apostle Paul, George Fox, Elizabeth Fry, David Livingston, Rufus Jones, Albert Schweitzer, Dr. Archie Bond, to mention a few.

The same powers of strength and courage are available to us today if we will but use them. Great are the achievements that could be made if each one of us in the Five Years Meeting of Friends utilized these powers to the greatest extent.

* * *

It is Yearly Meeting time again. Some of the annual sessions already have been held. Others are scheduled during the coming weeks.

Yearly Meeting is more than just another series of meetings. It is a time of deep inspiration and "recharging" of spiritual batteries, a time of rich fellowship, and a time of uniting common concerns and interests into cooperative efforts for the advancement of Christ's Kingdom.

Attendance at Yearly Meeting sessions is a strengthening experience. Our attendance is beneficial personally as well as support for our Yearly Meeting and the Cause in which we believe.

* * *

In this issue of "The American Friend" is a report on one of the most interesting—and most significant — developments among Friends. It is the practice of holding informal weekly early morning breakfast-prayer group sessions for men.

Such groups now are being sponsored in a number of Friends Meetings. May the idea spread throughout Quakerdom! The plan not only fulfills a spiritual need for men in the hustle-bustle of everyday living but also provides the strength of genuine fellowship and united prayer. The resulting experience can have tremendous effect upon individual lives as well as upon entire Meetings and whole communities.

Consideration or Discussion?

When I first became interested in Friends' meetings for business, I was impressed by the fact that items of business were always considered rather than discussed. I had thought that these words were synonyms, but Friends have not used them so. An unabridged dictionary explains why they are not synonyms and why Friends should consider and not discuss their business.

The root of consider is the Latin for "star" as in the word "sidereal." A literal rendering of consider then is "to look at the stars," hence to regard as one regards the stars, with quiet attention. The root of discuss is the Latin word meaning "to shake apart" or "to strike asunder." What a different feeling in the two words and how significant for the way Friends approach their business meetings! We are to look at our business as one looks at the stars, not to shake it to pieces.

It is possible that our meetings are sometimes unquiet and inattentive because we are discussing when we ought to be considering?

Madge T. Seaver, in
The Friends Bulletin

A New Clue To Delinquency

We found that delinquent youths whom we came to know lacked meaningful persons in their lives. Rarely had they experienced a personal relationship with anyone who could serve as an inspiration, as a model, and as an ideal. On the other hand, most of the non-delinquent boys and girls with whom we talked had experienced a rich network of meaningful relationships with other people.

Richard McCann, in
"Delinquency
Sickness or Sin?"

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Editorials . . .

The Unity of Christians

Willard Reynolds is minister of the Friends Meeting in Earlham, Iowa.

"The unity of Christians never did nor ever will or can stand in uniformity of thought or opinion, but in Christian love only," wrote Thomas Story.

William Temple, late Archbishop of Canterbury, in his enthronement sermon in 1942, said that "the Christian fellowship, which now extends into almost every nation . . . is the great new fact of our age." There is a growing concern among Christians for unity in the church. Paul Rees is quoted as saying, "If we are 'in Christ,' we belong to one another despite all our prejudices, blindnesses and partial insights." The fragmentation of the body of Christ is seen as sinful. Facing a world such as ours today, the oneness for which Christ prayed becomes the most urgent—not that the church itself may be saved, but the world.

But how? Unity, like peace, persistently eludes us. Thomas Story gets at the seat of our predicament. The builders have rejected the cornerstone of Christian love.

We are accustomed to say that our unity is in Christ. We have trusted in Him, but not in His love. We have believed in Him as Son of God, virgin born, sinless, making atonement by His death, victorious in His resurrection, coming again to receive His kingdom. But this Christ of the creeds is strangely divorced from Christian love. The historic creeds have nothing to say of love.

Yet this love is the trademark of a Christian. "By this shall all men know that ye are my discipes, if ye have love one for another," (John 13:35). The two great commandments require only the sincere love of God and man, (Luke 10:27). "Love is the fulfilling of the law," (Rom. 13:10).) The new commandment of Jesus is simply that "ye love one another as I have loved you," (John 15:13.) And John gives us the profound truth, though we have paid little attention to it, that "everyone that loveth is born of God, and knoweth God, . . . for God is love," (I John 4:7-8.)

One of my friends calls this "lovism." He insists that our lives must focus on Christ, not on love. But the two are inseparable. Christ is the incarnation of God, who is love. In our common thought we often recognize this. When, some time ago, an artist produced a design for a stained-glass window for a chapel at Annapolis Naval Academy, picturing the virgin Mary with a battleship in her arms, there was an instant revulsion and protest. The picture was changed. To be Christ-like is first of all to be loving. God in Christ is the great Lover of the world.

But too often we have preferred to present Christ primarily as an objective sacrifice by virtue of which we may escape the penalties of sin. Or He becomes an article of a creed, the second Person of the Trinity, to be accepted by faith in order to be saved. As a result, nations which have called themselves Christian have been among the most bloody and least loving people on the international scene. Christ became the basis, not of unity, but of disunity.

The one foundation for enduring and universal fellowship is this divine love — "agape" in the Greek Gospel.

"All Christly souls are one in Him
Throughout the whole wide earth."

John Oxenham gives us a working theology in six words: "Our God is an eternal Christ."—eternal Love.

This is our message and our mission. Standing on this ground, we see God's love operating in the soul and in the world. By that love and for that love we were made. Only as we give ourselves to it are we made whole—made one.

L. Willard Reynolds

Conserving and Creating

Errol Elliott, former editor of this journal, is minister of First Friends Meeting, Indianapolis.

It is always important to distinguish between our activities and our reason for being active; between doing the work of the Church of Christ and being the Church. This is as necessary as distinguishing between body and spirit. Of course they belong together — being and doing, purpose and activity, faith and service. In a sense they cannot be separated. We must discern well as we move from past to future.

Like the early church the church of today is sometimes beset by the habits of tradition, in its own history. But tradition need not enslave us, indeed it can liberate us if we look deeply enough into it. For Quakers this liberation has characterized much of our life in history and today. It has placed us on the frontier and has also placed us at times in the headlines of the news and in popular magazines, whether the writers always agreed with us or not. We have generally been overcomplimented. We always are faced with the necessity of preaching to ourselves while preaching to others.

The line of spiritual progress for the church is seldom if ever a straight line. It bends forward to new advances, sometimes feared by many, yet a line that comes a few years later to be standard—to be the orthodox line of a new generation.

Today as ever a new generation is bringing its own life into the life of the Church. Blessed is that church which can blend within itself the new with the wholesome conservative elements of its history, conservative elements tested by time and rooted in the life of God. We need the deep soil of tested experience, even while we grow into new frontiers.

We are not living in an easy time, but we are living in a time that can thrust us upward into true greatness. My chief prayer for my meeting is that it may be

a miracle of the grace of God. If it is to be that it must not be simply a mixture of view points, it must be a blend in which we progress in mutual love.

There is no substitute for this vital inner life of God which we have seen in Christ and which can be found in measure by us. Whatever problems we face they must be seen first of all from that center. The answers must be grown from a depth of worship out of which a new spirit can arise. If we break at that point then we have broken in some measure with God. If we are firm at that point then the miracle of God's grace can make us a great force in our day.

The new and the old are ever with us. We must conserve, but also create. We must deepen our life in whatever gains of the past we may have, but at the same time we need to remember that in every advance something new has broken into our life. This dual problem of conserving and advancing is a necessity and a condition of the health of the Church.

Errol T. Elliott

Quaker Women at Work in the World—IV

Alice Delattre and the Poor of the Riviera

By Herbert M. Hadley

I had no idea that Quaker work would take me to the French Riviera. Not even when it had been arranged with representatives of France Yearly Meeting that among my few visits in France would be one to the group which meets regularly for worship in Nice. But on a beautiful weekend in May I discovered that my Quaker host family led a busy life running a holiday camp for university students among olive and palm trees halfway up the "Tete du Chien" which rises abruptly from the blue Mediterranean. From the top of Tete du Chien early Sunday morning I looked down on the home of Greta Garbo and turning slightly to the east I saw the palace of Prince Rainer and Princess Grace (Kelly.)

That afternoon Maurice Trintignant won the Grand Prix de Monaco in the famous annual car-racing event. But French Friends were not among the crowds which watched the grueling race. Eleven adults and two children sat around a table in a small dining room. During our worship the only spoken words were a prayer, first in French, then in English, by Alice Delattre, who was for years the only Friend in Nice.

The Untiring Visitor

The Quaker story from Southern France which most needs telling is the story of Alice Delattre's persistent and untiring efforts to bring the gospel and a sense of hope and faith to the poor people in the Riviera towns. The tourist knows little or nothing about these people. There are older, shabby parts of the Riviera towns where one finds the disillusioned members of "the Church," those who have given up their faith because

Herbert Hadley, an American Friend, is now General Secretary of the Friends World Committee for Consultation with headquarters in Birmingham, England, and in that position he has been visiting Friends in Europe and the Near East.

they cannot see any way by which the Church meets their condition. Many such persons profess a new hope, perhaps even a faith, in Communism. To such as these goes Alice Delattre—not once or twice but repeatedly week after week, gaining by her persistent interest and love the confidence and respect of the most skeptical.

The visits on which Alice took me were carefully chosen. She couldn't afford by the intrusion of even a well-intentioned guest to destroy the tediously spun thread of confidence which binds her "parish" to her.

On Monday morning we went by bus through Monaco and Monte Carlo to the French town, Beausoleil. Quickly we stepped from the street of tourist shops into a narrow way with crowded houses where outdoor wooden stairs lead to second floor homes. We climbed one set of stairs and met immediately a young woman who welcomed Alice warmly with the familiar French greeting, a kiss on each cheek. Then she called her sister who came directly from her laundry tub in a neighboring flat and extended to me a wet hand of welcome.

From the first woman we learned that her husband was without employment and that it is difficult to provide for the children. But with words and gestures she told us that she tries to look up rather than down, to live with hope. Alice explained that she had brought along some song sheets containing hymns and gospel choruses which she would leave for the children who were at school.

Just then the children began to arrive for their mid-day meal. Altogether four came, ranging in age from six to ten. The youngest was embarrassed in my presence and joined very little in the singing led by Alice, but the others needed no song sheets to sing lustily the three choruses which they chose. Familiar to me was "Je suis la lumiere a dit le Seigneur," the first line of the French version of "Brighten the Corner Where You Are." Then Alice led the children in prayer: "O Pere Celeste, nous te remercions de nous avoir donne Jesus, le Sauveur," she began, and the children repeated each phrase after her, while from his bowed head the eyes of the youngest peered with curiosity at the strange visitor who spoke only a few words of French. "Ah, toi Gloire au Siecle des Siecles. Amen." The prayer ended, Alice indicated the visit was over and we said farewell.

"Bon Courage"

Making our way to a nearby street we entered by a side door a house where no one was at home. But a kettle on a high gas flame was about to boil over, and Alice moved the lid. Soon a little woman appeared from outside the house. She had recently lost her husband by death, and Alice gave her comforting words. Then from a small, blue zipper bag came Alice's little volume containing the New Testament and the Psalms. She began to read Psalm 51 in French. When

she came to the words, "Behold thou desirest truth in the inward parts," the little woman interrupted and went to get her own Bible in the Italian language. Many of the people in these French towns have come from Italy. She asked Alice to mark the place for her. After a prayer, and with the words "Bon Courage" from Alice we set out again.

In Menton the way to the "old town" led up a long series of steps which passed by three churches within a hundred yards. Alice Delattre had struggled alone up these steps many times, but today she took my arm as support, for she walks with a limp and one built-up shoe. It is a curious set of narrow, partly-covered streets on this steep hillside, and we passed one house where the roof had fallen in.

The doors leading off the street all looked the same to me, but Alice chose one and we climbed two short but very steep flights of stairs in nearly total darkness. Our knock brought to the door a young man of pale complexion but with a pleasing face. Alice had known him from childhood, and she knew how he had yearned to go to sea. But tuberculosis had weakened his body, and he hadn't the strength to do ordinary work. When Alice had recognized in him a talent for music she urged his parents to let him have instruction. How a heavy piano was brought up the narrow street and steps where no car or truck can go, and finally up those flights of steep, dark stairs, remains a mystery to me. But music was obviously the young man's love, and he played a Mozart Sonata while Alice prepared her flannel-graph.

The Story of Jesus

The flannel-graph is the means by which Alice has opened the way to the minds and sometimes the hearts of people. Each year she prepares a new set of pictures and tells a different story from the life of Jesus. When I saw her flannel-graph demonstration at the European Friends Conference last summer she told the story of Jesus the Good Shepherd. Today she presents in eight major scenes the story of Passion Week, the Resurrection and Ascension.

To our young musician she said that the first Palm Sunday and Jesus' experience of the triumphal entry into Jerusalem was the only time during His life when He received the treatment He deserved. And she told the young man that with his music he could show his loyalty and devotion to Jesus. To me, Alice explained that she had once thought it unwise to use pictures of Jesus on the cross, but she has decided that to people so accustomed to crucifixes and religious images the picture of Jesus on the cross tells something about the love of God which will seldom be understood in another way.

"Notre Ami"

We said "Au revoir" to the young man and went to find an elderly woman whose room is on the third floor of an old building, over shops. The lady was not at home, but Alice left at the door evidence of her call. She always carries copies of some religious magazine, and at her own expense she has printed periodically an eight-page paper which bears the tite "Notre Ami" (Our Friend.) These are Alice Delattre's calling cards.

With Nice as her center, this little French Quaker woman maintains her "parish" along the Riviera for 120 miles. The main point she tries to get across to her "parishioners" is that salvation is free. So she feels she must never ask a penny from the poor people whom she serves.

The Way Opens

During the first World War Alice worked as a nurse in a maternity hospital in France, with British and American Quakers. Later, for many years in Nice she worked at night in a hospital to earn a living and she gave daytime hours to God for the service of visiting the poor. Then years ago she had to give up such a strenuous life, and she chose to let go of material security. She says that God has always opened the way, and the means have been provided for her service to continue. Other Friends give her support, and at the 1957 Conference of European Friends a collection was taken privately which gave her enough money to carry through this year.

The summer months are approaching, and Alice will soon be revising her flannel-graph pictures for next year's visits. If the flannel-graph is used in heaven Alice Delattre is certain to be one who through eternity will provide the newest and freshest ideas for telling the gospel story.

An Experiment in Christian Fellowship

Early morning breakfast — prayer groups for working men have been a new way for deep fellowship and spiritual growth for a number of Friends Meetings. Whittier Friends in California have had such a group for six years; Alamitos, also in California, and Wichita in Kansas and probably other Friends Meetings as well have sponsored such "cells." One of the newest is a group meeting every Thursday morning at 5:45 in the basement of the Union Street Meetinghouse in Kokomo, Indiana.

Started in March by the simple announcement that Norman Young, the minister, would be at the church the next Thursday morning for breakfast and prayer, the group began with 13 men and has now grown to 20. After breakfast, a few pages from "A Simple Guide to Prayer," by Stevenson, is read, there is some discussion of needs and problems, and a period of prayer. The gathering disperses at 6:40 to allow men to be at work at 7:00. About half the group are factory workers. Small business owners and a few professional men complete the gathering.

The group has no name, no organization. Three men volunteer to get breakfast for the following week at each Thursday morning gathering. The fellowship and the opportunity for prayer together seem to fill a need, and one man has commented, "I've been looking for this sort of thing for years."

Norman Young, pastor of the Meeting, attends the gathering but has no special responsibility aside from the reading of the devotional book. A few non-Friends attend the group regularly. Several members of the Courtland Avenue Friends Meeting in Kokomo attended until a similar breakfast-fellowship was begun at that Meeting.

"Nobody knows how long this will last," says Norman Young. "It should never become a formal meeting, held after the life has gone out of it, but it certainly is filling a spiritual need in Kokomo now."

In his introduction to a book by Helen Shoemaker on prayer groups, Everett H. Jones wrote, "In these intimate groups of 'friendly, loving, believing people,' there comes a new experience of Christian community."

Schweitzer Speaks to Peace Workers

An interview with Albert Schweitzer at his hospital at Lambarene in Africa by Signa Hojer, President of the Swedish Section of the Women's International League for Peace and Freedom, gives his advice to peace workers. Many Friends are working in the Women's International League and in other small organizations and these words are addressed primarily to them.

You must go on continuously and repeat your appeals constantly, not especially through large bodies organized for the purpose but through as many individuals as possible and through organizations . . .

We must not allow ourseves to be thrust down. When a mass movement arises against the governments, they let it cool down for a while, and then return to their old policy. You must never cease from warning against the danger! Keep public opinion alive all the time.

(In answer to a question about people who are actively campaigning against nuclear weapons so often being dubbed Communists:) Well, I know. I've had the same experience myself when the Defense Minister of a NATO country declared that I spoke under the influence of the Communists! I am no politician. But to what a low level has politics sunk when every sane proposal sent to the Western Governments by public opinion is labelled as Communist-inspired!

I believe that the Russians since the death of Stalin are serious in their proposals. A Summit Conference must meet as soon as possible to stop the tests immediately and organize the control so that no new atomic or hydrogen bombs are produced.

A few more years of continued experiments might leave undamaged only a hnadful of people somewhere in the backwoods. Soon we shall all be poisoned through the atmosphere and the water.

Japanese chidren are suffering and are being killed by strontium in their food, in their water. And there are people who do not care! How is this possible?

I have given my advice and my appeal to the world. Now it is for people like you to carry on the message.

Pearl Spoon Visits Friends

Pearl Spoon, Principal of the Friends Girls School in Kenya, East Africa, is travelling and speaking extensively among Friends during her furlough. Following attendance at Nebraska Yearly Meeting, she visited sixteen Meetings in Iowa Yearly Meeting, including Des Moines, Middle River, Bear Creek, Lynnville, Oak Grove, New Providence, Scranton, Greenville, Arnolds Park, Minneapolis, Valton, Hesper, Woolson, Salem, West Branch and Muscatine. Other visits include Hortonville, Fountain City, Marion, Spiceland and Knightstown in Indiana; a class at Quaker Haven Camp, Falmouth, Massachusetts and New England Yearly Meeting; New York Yearly Meeting; North Carolina Yearly Meeting; Iowa Yearly Meeting; Indiana Yearly Meeting and Western Yearly Meeting.

A graduate of Friends University, Pearl Spoon has gained a reputation as an exceptionally able administrator in Kenya as well as a concerned Friend.

Rural Life Association Moves To Manchester

The Rural Life Association, supported by Brethren, Mennonites and Quakers and other interested friends, has recently moved its headquarters from Quaker Hill, Richmond, Indiana, where it was founded in 1942, to Manchester College, North Manchester, Ind.

Dr. Donald Royer of the Rural Life Department at Manchester College has been appointed co-ordinator of the office and field activities. Vice-Presidents are Stanley Hamilton, first executive director, and C. Franklin Bishop, Mennonite.

Friends To Serve in Africa, Jamaica

Mildred Henry, a member of Farr's Chapel Friends in Tennessee and a teacher at Sweetser near Marion, Indiana, has been appointed teacher of missionary children at the Friends Africa Mission in Kenya. Her appointment fills a need for which a gifted and experienced Friend has been sought for over a year.

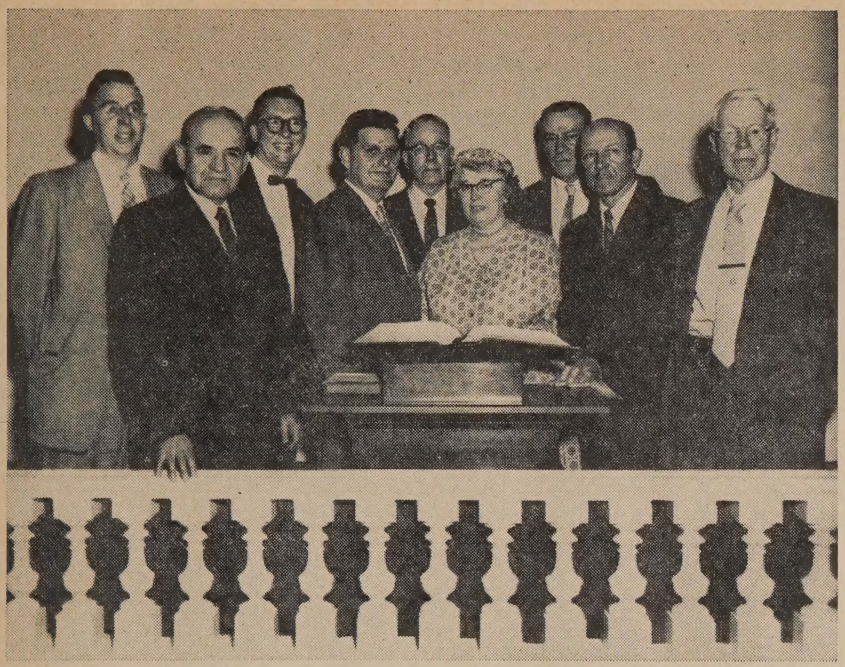
Herschel and Mildred Mendenhall of Fairfield, Iowa, members of the Pleasant Plain Meeting and William Penn College graduates, have been appointed bookkeeper-accountant for the Friends Africa Mission. Both are experienced in this field. Mildred Coffin Mendenhal is President of the Women's Missionary Union in Iowa. Their ten year old son, Russell, will accompany them to Africa in August.

Edwin and Dorothy Stratton Hinshaw, Earlham graduates, together with their two small children, Lindley and Martha Ellen, journey to Africa where Edwin Hinshaw will teach in the Teacher Training School after their current year at Woodbroke in England. Edwin Hinshaw has taught mathematics and pastored the Williamsburg Friends Meeting at Williamsburg, and has aided in Young Friends work at West Richmond and Yearly Meeting activities at Quaker Haven.

Appointments to the Friends Africa Mission from among English Friends include Estelle Hollingshead, Allen and Anne Hunter Davies, all in educational work.

Wiliam and Joyce Wagoner, William Penn graduates, now working with Gilman Friends in Iowa, will leave in September on a four year appointment to Jamaica, where William Wagoner will serve as pastor of the Seaside Meeting. William Wagoner traveled with the caravan-workcamp sponsored by the Five Years Meeting in Jamaica last summer.

Traveling with the Wagoners to Jamaica in September will be Roy and Ada Williams of Oskaloosa, Iowa, well-known Iowa Friends. Roy Williams, former clerk of Iowa Yearly Meeting and chairman of the Five Years Meeting Stewardship and Finance Committee, is an insurance man who has been long associated with William Penn College. He will serve for a year as business director of the Friends Education Council.



Dedication of the new Lynn, Massachusettes meetinghouse was held May 11. George I. Bliss of the Meeting School and Clerk of New England Meeting, introduced representatives from the Lynn Council of Churches, the Ministerial Fellowship and New England Yearly Meeting. Pictured left to right are: Louis Marstaller, field secretary for New England Yearly Meeting; Rabbi Israel Harburg; J. Floyd Moore; George Bliss; James Coney; Mrs. Freeland Hunt; James Toothacher; George Selleck; and Carleton Jones.

Lynn Meeting Dedicated

A new chapter in the history of the Society of Friends in Lynn, Massachusetts, began on May 11, 1958, when the new Meetinghouse on Silsbee Street, where Friends have gathered for almost three centuries, was dedicated. The new building is located in front of the Friends burying ground.

The Lynn Meeting, first known as Salem Monthly Meeting, was organized in 1678. The first Meetinghouse was erected on what was known as Meeting House Hill, now called Washington Square. About 1723 another meetinghouse was built on a site where the Haverford-Earlham apartments stand now. After almost one hundred years this building was removed to Beach Street, and a new meetinghouse, which was also to serve a hundred years, was built on the corner of Silsbee and Friends Streets. This meetinghouse was torn down last year.

J. Floyd Moore, pastor from 1954 to 1957, and now returned to the faculty of Guilford College, presided at the morning service, and spoke at the afternoon dedication. Chairman of the dedication committee was Carleton Jones. Richard Gove is clerk of the Meeting.

Helen L. Hazeltine, one of the Meeting's older members and a granddaughter of a recorded Friends minister, wrote a poem for the dedication which was published in the local paper:

Our Meetinghouse

O the little Quaker Meetinghouse
How clean and calm it stands
It represents the loving toil
Of many willing hands.

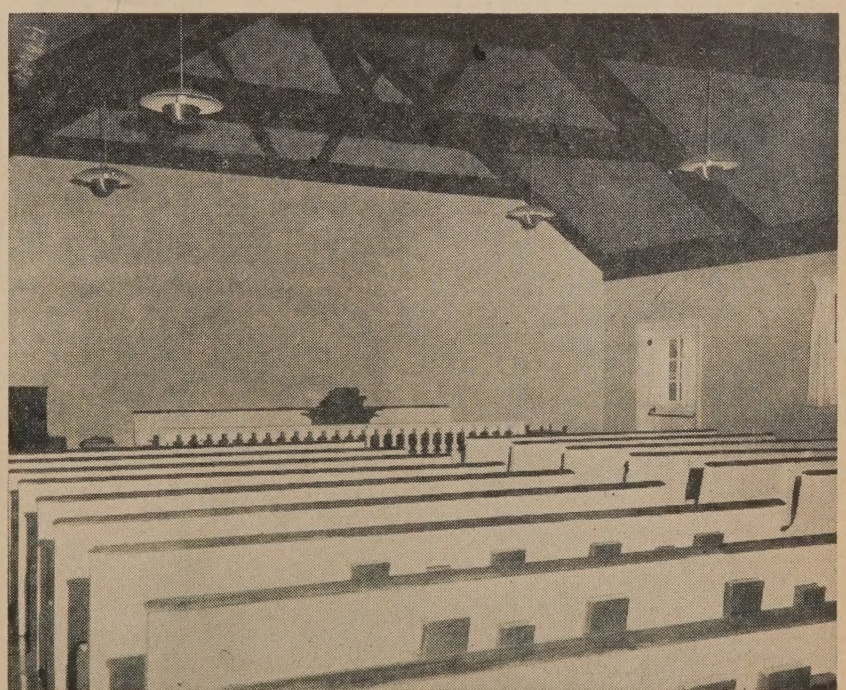
What memories it calls to mind
Our forebears strict and frugal
When Thee and Thou were chosen speech
And plain garb was the rule.

In our fair city it has its place
To keep our ideals living
Of the Inner Light and Peace on Earth
Goodwill to our fellow beings.

God give us strength to carry on
Be Thou our shield and guide
That those who follow in our steps
Can look to us with pride.

Friendsville Celebration

Friendsville Meeting in Tennessee will celebrate its 150th anniversary on July 27. Morning worship will be at 11:00 in charge of Lyle Love, pastor. Former ministers and friends will be given opportunity to participate in this hour. Calvin Gregory, pastor at National City, California, and former minister of Friendsville Friends, will bring the morning message. A carry-in dinner will be served at the noon hour on the church lawn. Lowell E. Roberts, President of Friends University, Wichita, Kansas, will be the main speaker in the afternoon service. He will also speak to the Friendsville Quarterly Meeting on July 26.



Clean, simple lines mark the interior of the new Friends Meetinghouse in Lynn, Massachusetts.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

A Year with the Bible, by John Marsh; Harper and Brothers; 191 pages; $2.50.

Many families in thinking of daily Bible readings are dismayed by the magnitude of the projects, realizing their own limitations in interpreting for their children. This fresh look at Bible reading with a selection for every day has an iluminating commentary helpful to those who have never had the advantage of a guide, but even more interesting is the interpretation of new avenues opened up for further exploration.

For the new student, there is in this book a key to the Bible's riches; for the "common reader" there is a fresh and topical guide to reading; and for the serious scholar there is a rich ease of expression by a learned commentator.

Ruth P. Stoffregen

* * *

The Protestant Tradition, by John S. Whale; Cambridge; 359 pages, $3.50.

This is worthwhile reading for those who have studied extensively in the fields of church history, for pastors and thoughtful laymen. Chapter titles such as "Gabe and Aufgabe" and frequent quotes in four languages make it somewhat forbidding to the average layman.

My own studies at a Lutheran Seminary convinces me that Whale's presentation of Luther's spiritual experience and theology is a wise procedure. He discusses four paradoxes: law and gospel, justification by faith alone, the believer's assurance while still a sinner, and justification by faith as the true basis of good works.

The author presents Calvin as the "systematic mind" of the Reformation, one who held both extremes in Protestantism in check and who really is responsible for developing the concept of the Church as a community of believers rather than an institution.

In an appreciative survey of "radical dissent," the author suggests that such groups as the Quakers have contributed three principles: (1) true religion is always an intensely personal matter; (2) the church must be free to obey Christ and no other authority (3) the indwelling Spirit is the only guide.

In the final section of the book he presents a modern appraisal of Protestantism as it relates itself to the totalitarian temper as found in Roman Catholicism and secular governments, and the problem of unity among Protestants. I recommend this book to every pastor in the Society of Friends.

Clifford Wolfe

Inner Liberty, by Peter Viereck; Pendle Hill Pamphlet 95; thirty-five cents.

Peter Viereck's "Inner Liberty" sharply reminds us that we must fight to retain the private, the inner, the creative life. Today's "successful" man, (the "over-adjusted"), knows only the tyranny of the public life. The "un-adjusted man" in the ultimate time of moral choice between principle and expedient survival will be the non-materialist, the Christian, the man with inner liberty, who holds his head high because he is "God's servant first" (to use the words of Thomas More) and not the servant of some wealthy, worldly well-adjustedness.

Mildred Hale

* * *

The article by Landrum Bolling, "Kenya — A Special Challenge to Quakers," appearing in this journal for April 17, has been reprinted and is available without cost from the American Friends Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana.

The church press along with the pulpit must be prepared to adopt a prophetic role in society—it must deliberately educate and strengthen the conscience of the nation, and be the voice of that conscience.

Edwin T. Dahlberg

SHRINE OF THE HEART

One may worship as he will
When the heart is quiet, still.

Church is never tenet, creed,
But the kind word and the deed;

Living, loving all the good
With unselfish brotherhood.

When your heart is guileless, free,
There you find the Deity.

Lovely is the temple's roof
With its towering spire aloof,

But above all gleaming art
Is simplicity of heart.

There we daily build our shine
In humility divine.

Essence of such church as this
Is spiritual synthesis.

Stella Craft Tremble

MAGIC

Nasturtiums glow with beauty:
They light the garden plot.

Such clear and perfect radiance
God from a seed has wrought.

Sarah E. Gray

THE MAGIC PLACE

A little child can trespass where
The grown-up wise would never dare;

Only to take one by the hand
Means entrance to his magic land.

The air turns soft and spick sweet,
And joy flows silver at your feet;

The earth is crammed with unclaimed treasure,
To hunt and hide, but never measure.

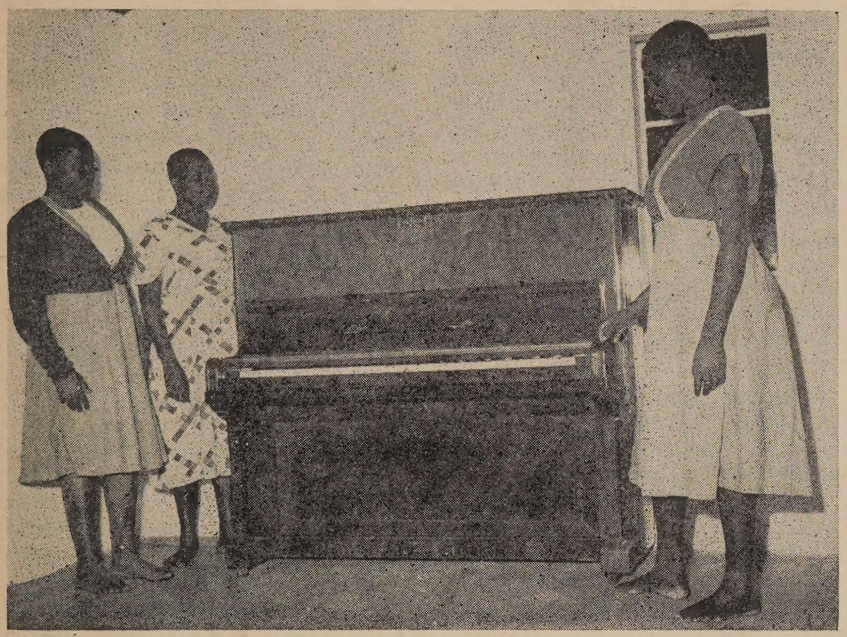
So if you go, resign your heart
To being young, to play the part,
Resolved, like him, to leave the gold—
And never hoard it, like the old.

M. Kathleen Haley

Our World Missions

Edited by Mildred E. White

Goodwill Crosses an Ocean



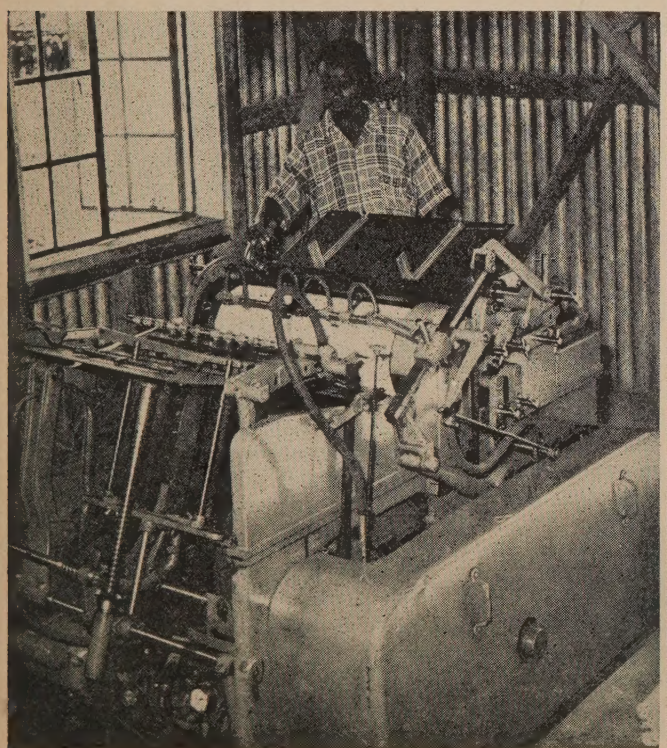
These students of the Girls Boarding School at Kaimosi, Kenya Colony, East Africa, are looking with pride and pleasure at the new piano which was brought to their school in the spring of 1958. The plaque on the shining instrument tells how the piano was given to enrich the life of their school: "In memory of Charles H. and Edna L. Beane, Le Grand Friends Meeting, Iowa, U.S.A. By their children." The five children of Charles and Edna Beane are Ercil V. and Donald W. Beane of the Le Grand Meeting; Mrs. John Watland of the Evanston Meeting, Illinois; Mary Lois Merryman of Marshalltown, Iowa; and Ernest M. Beane of Gilman, Iowa.

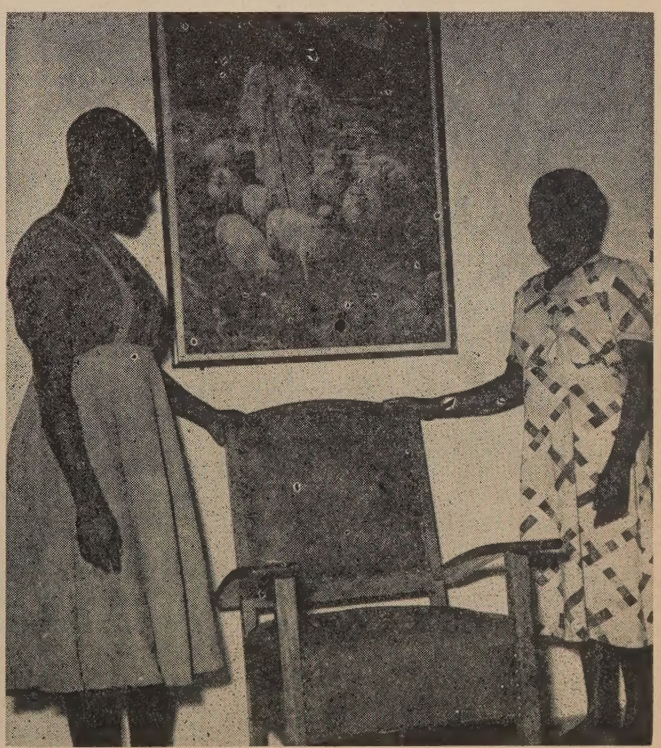
(Below left)

The rotary printing press recently acquired by the Friends African Mission was purchased, nearly new, from the Africa Inland Mission in Nairobi with funds raised by Western Yearly Meeting. The press commemorates the outstanding service done by Emory Rees in reducing the Luragoli language to written form and translating the New Testament into that tongue. Emory Rees was with Vermillion Grove, Illinois, and with his wife, Deborah Rees, served in Friends Africa Mission from 1904 until 1926. Africans are learning to operate the press. The young man in the picture is Joash Gideyi, watching the press run off more than 3500 impressions per hour.

(Below right)

Students of the Girls Boarding School at Friends Africa Mission admire a handsome chair which was presented to their school for the Chapel in 1957. Made in Africa from the wood of the mutikuyu tree and upholstered in brown leather, the chair is a gift from the Friends Meeting at West Elkton, Ohio. It is a memorial to Ida T. Parker, who served for eight years as pastor of the Elk Meeting. Her daughter, Margaret Parker, served as a nurse in the Friends Africa Mission from 1924 to 1938.





Thoughts for Class Study

By John C. Harvey

August 3

Guarding Our Freedoms

Amos 7:10-17; Acts 4:15-20;
Acts 5:27-32; Galatians 5:1-25

One grave mistake that people make is to suppose that the present state of affairs will continue. We assume that once certain freedoms have been fought for and won, they wil be the prized possession of many generations. But life is dynamic, not static, and precious values must be guarded constantly after they have been realized. This lesson emphasizes the fact that freedom cannot long exist for a few people unless there is justice for all, and justice can never be partial.

It is sad to note that in ancient Israel, the government and the church were the two strongest forces working against justice. Kings and priests tried to silence the prophetic voices, but these voices could not be permanently stifled. We would suppose that priests would mediate the word of God; but they, too, were caught in the net of a false prosperity. If we can understand history correctly, there have been more modern instances where the church and government became major forces for the preservation of the status quo, while pushing fundamental considerations of justice into the dim background. It is as though the prophetic voice were still echoing around our world, "Woe to those who loll in luxury when the multitudes are ill-fed, ill-clothed, ill-housed and just plain ill." We forget that the church and the government exist for the sake of helping the helpless and protecting the rights of people who are unable to do the job for themselves. And we may well place ourselves in the category of the individually helpless.

"Eternal vigilance is the price of liberty." We ought to know more clearly the difference between liberty and license. Liberty is the freedom of action which is voluntarily controlled by a strong sense of social responsibility. License is that which proceeds without any thought of one's obligations to others. With the present imperfections in the human system, we cannot automatically assume that everyone has a strong sense of social responsibility. Therefore, we need some kind of framework, accepted by the majority, which defines the areas in which our freedom operates. Our laws and social customs provide such a framework, even though it is far from perfect. Constant readjustment takes place, and should take place, in these systems.

Freedom without controls of some kind is bound to end in chaos. Nothing worthwhile is possible without self-control. And the Christian adds to this the witness of St. Paul, "The love of Christ controls us." If this love is accepted and intelligently exercised, we can guard the freedoms which mean so much to us as Americans.

QUESTIONS: Is freedom of the pulpit a good thing? Can a paid minister speak out as bravely as did Amos? Is "Love God and do as you please" a safe rule for conduct?

August 10

Justice in Government

Deuteronomy 16:18-20;
Amos 5:11-15; Romans 13:1-7

The worst wrongs happen when some virtue is twisted beyond recognition. The chief point in the passage from the book of Amos is that justice must not be perverted. This is also true in the reading from Deuteronomy. "Justice, and only justice" is of the utmost importance in all government policies and in all human relationships connected in any way with government. We must always uphold the strictest standards of justice, for it is all too easy for us to turn aside and make exceptions here and there, and so undermine the foundations of justice and order in the land.

Each judge in ancient Israel passed judgment according to his understanding of Mosaic principles. Every judge and law officer today has to do a similar task. He has to use his mind to interpret the situation and the meaning of existing law as related to the particular situation. Many of us believe that in the United States we have made remarkable progress in establishing justice for the individual. The poor man can be represented in court as well as the rich man. Jury trials are for the most part fair trials. Exceptions are bound to occur, and they are always highly noticeable. Particularly in situations where a Negro may be tried before an all-white jury, we are often led to question the impartiality of the verdict. We have a continuing struggle on our hands, and it goes from the smaller courts on up to the Supreme Court and Congress. The battle is never permanently won.

Government officials have many obligations toward the citizens of a country. The passage from Romans, however, emhasizes the responsibilities of a citizen toward those who are in authority. Without some such respect and obedience as Paul outlines, it would be impossible for order to prevail in a country or a city.

However, Paul is not speaking of blind obedience, and he is not speaking in absolutes, with no qualifications. A few years later, when Roman authorities were persecuting the church, Paul would have surely brought out a different emphasis in his letters to Christians. His principle of obedience to the stated authorities is true only when the government is loyal to God. He says that rulers are a terror to evil-doers, and not to good works. But there have been many situations when rulers were a terror to good works, violently opposing good works. We are not, as Christian citizens, ready to give up our right to pass judgment on the acts of government officials.

An early Christian noted that the members of the fellowship obeyed all the laws of the land that they honestly could, and then they surpassed the laws in their own lives. Here is one of the secrets—doing better than the law demands. Then we can help to bring about an improved state of affairs, in which complete obedience to the law is more possible.

QUESTIONS: What is the difference between being disloyal to the government and exercising critical judgment on its actions?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

A tornado with rain and hail hit Haviland, Kansas, on June 6, blowing out or damaging eighty-two windows in West Hall of Friends Bible College, and doing somewhat lesser damage to other buildings. Crops in the area were severely damaged, some fields suffering total loss.

* * *

Edward J. Ransome, a retired Friends minister who with Daisy Ransome is living in Melbourne, Florida, reports that once a month Friends in the area meet in some Friends home for a Meeting for Worship. Included in the group are two other Friends Ministers, Frederick and Erna Nixon.

* * *

Carl H. Voss, a member of Plainfield Meeting in New Jersey, will become pastor of Clinton Corners Meeting in New York September 1. A graduate of Drew Theological Seminary, he has alternated between teaching and the ministry for a number of years.

* * *

Ole Olden, a Norweigan Friend, will be in Chicago in early August for the International Association for Religious Freedom, and following that meeting plans a visit to relatives and to Friends Meetings in Iowa, California, Oregon and Washington.

* * *

John Willard, Executive Secretary of the Chicago Regional Office of the American Friends Service Committee for seven years, will become Finance Secretary for the Portland-Seattle office August 1. Succeeding him in Chicago will be Kale Williams, now of the Pasadena office. Harold W. Flitcraft, chairman, will be Active Executive Secretary in the interim period.

* * *

Dr. Walter Mohr, distinguished teacher of history at George School for forty-two years, was honored on the eve of his retirement at a testimonial dinner June 9 given at George School, Pennsylvania. Haverford College, Pennsylvania, has bestowed on E. Raymond Wilson of the Friends Committee on National Legislation an honorary doctor of laws degree.

* * *

The Labor Day Retreat sponsored by the Friends Meetings of Lynn, Lawrence and Worcester in Massachusetts will be held Augusth 29-31 at Friendly Crossways, Harvard, Massachusetts. Morris Mitchell of Putney Graduate School and Thomas Hall, a scientist doing research on cancer and radioactive fallout, will be resource leaders on the topic, "The Spiritual Dimension in Friends' Peace Testimony."

* * *

Pendle Hill will hold its annual Retreat Weekend from August 29 through September 1. The weekend will begin with supper at 6 p.m. on Friday and ends with lunch on Monday. The retreat is planned in a setting of relaxed, quiet waiting. Four group sessions are scheduled with a leader. Advance registration is necessary. Total cost $20. Write to The Secretary, Pendle Hill, Wallingford, Pennsylvania.

* * *

David Terrell, a New Vienna, Ohio, Young Friend, is working this summer with Farmers and World Affairs, Inc., an organization founded and directed by Ray Newton, a Friend. He will be in a team of two young farmers who will undergo a week of intensive training at Ames, Iowa, and then spend six weeks in a state, speaking, showing films and helping local educational directors in the field of international affairs. David Terrell will be in Minnesota following his training period.

* * *

William B. Edgerton, member of the groups of Quakers visiting Russia, Yugoslavia and Poland in recent years and associate professor of Slavia languages at Columbia University, has been appointed head of Indiana University's Department of Slavic Languages and Literatures, one of the University's fastest growing departments. A Friend and native of Winston-Salem, North Carolina, William Edgerton was educated at Guilford and Haverford Colleges and Columbia University.

* * *

North Carolina Yearly Meeting will meet August 4-9 at Guilford College in its two hundred sixty-first annual session. Those speaking and reporting include Charles Hendricks, Seth B. Hinshaw, Milton Hadley, Sumner and Lela Mills, Glenn A. Reece, Robert Frazier, Clyde A. Milner, Charles Thomas, and Mary Edith Hinshaw. Victor Murchison will direct the music hour. An early morning study worship period on "Worship in a Friends Meeting" will be given by Milton Hadley. Glenn Reece will give the daily noon devotionals.

* * *

George A. Scherer, Administrative Secretary of the American Friends Board of Missions, will travel among Friends in Jamaica July 7-28. He will visit every Friends Meeting on the island and also attend the Jamaican Young Friends Conference. On the weekend previous to his visit, he will confer with Juan Sierra of Cuba Yearly Meeting and Hiram Hilty of the Guilford College faculty and Cuban and American Friends in Miami, Florida. The group will discuss the situation and problems of Cuban Friends both in Miami and in the troubled island of Cuba.

* * *

A group of young people from the Friends Meeting in Sheridan, Indiana, will take a trip to visit Friends in Tennessee August 14-17. They will stop at Friendsville Academy in Friendsville, Tennessee, and also visit Meetings. They hope to visit with Keith and Judy Kendall of Farmers Institute Meeting and the Purdue Friends Center in Indiana, who served for two years in Friendsville, to get an idea of the history of Friends work in Tennessee. Ronald Haldeman, minister at Sheridan, and Jane Haldeman will go with the group.

* * *

Barbara Wildman of Selma, Ohio, and Earlham College and Carolyn and Trudy Brown of Baltimore Yearly Meeting are members of a team helping five Vacation Schools in the two Baltimore Yearly Meetings this summer. Marlin Dawson is accompanying the group as a teacher at Goose Creek, Adelphi and Sandy Spring Meetings and Marshall Sutton annd Vera Shank are assisting at Falston and Penn-Hill Meetings. A Workshop was held earlier at Adelphi to assist teachers to prepare for the summer church schools. Marlin

COMING EVENTS

July 25-August 1—New York Yearly Meeting, Silver Bay, New York.

August 4-9—North Carolina Yearly Meeting, Guilford College, N. C.

August 8-13—Baltimore Yearly Meeting, Western Maryland College, Westminster, Md.

August 14-19—Iowa Yearly Meeting, Oskaloosa, Iowa.

August 14-19—Wilmington Yearly Meeting, Wilmington College, Wilmington, Ohio.

August 15-21 — Indiana Yearly Meeting, Earlham College, Richmond, Indiana.

August 18-24 — Western Yearly Meeting, Plainfield, Ind.

August 29-September 1—Friends Conference on Race Relations; Westtown School, Pennsylvania.

The Old and the New

As Western Yearly Meeting observes its Centennial celebration on August 18 to 24 at Plainfield, Indiana, many interesting comparisons are being made between the old and the young. These two pictures show (below) the earliest meetinghouse at Ridgefarm, Illinois, and (above) the new meetinghouse of the Ridgefarm Meeting, dedicated in 1953. J. Grant Johnson has served as pastor for the last thirteen years. On September 1 the pastorate will be assumed by James R. Furbay, who took these photographs.

Dawson, Helen Dawson, Jeanette Hadley, Florence Cronin and Doris Brown furnished leadership.

* * *

The first annual Christian Education Workshop was held May 25 at Westfield Friends Meeting, Westfield, Indiana. Sponsored by the Westfield Quarter, the Workshop was open to all Friends in the area. Russell Rees, Olaf Hanson, Catherine Cain, Ruth Day and Wayne Carter led the Workshop, using various techniques including role playing and discussion groups according to the age levels of the children taught. Afternoon and evening sessions were held, with a pitch-in supper between meetings. Ronald Haldeman, Mark Shugart and Martha Barker were the local sponsoring committee.

* * *

The 287th annual session of Baltimore Yearly Meeting will convene on August 8 on the campus of Western Maryland College, Westminster, Maryland, continuing through August 13. Young Friends have secured J. Floyd Moore of Guilford College as guest speaker. The Carey Memorial Lecture is to be given by Moses Bailey of Hartford Seminary on the topic, "Prophecy, Then and Now." This year there will be more opportunities for small groups to think together of the meaning of the various queries on peace, social problems, stewardship, service, etc. More effort is being made to offer recreational activities. Baltimore Friends welcome visitors to their sessions.

* * *

A program to assist released and paroled prisoners to readjust to society is being developed by the Southern California office of the American Friends Service Committee. The program is centered around a new hostel for ex-prisoners located at 1227 Crenshaw in Los Angeles, called appropriately "Half-Way House". This is a new development in a concern which has prompted a visiting program at the men's penal institution at Chino for the past ten years. Last year more than 30 men and women made regular visits to the prison at Chino. One lay volunteer leads a Great Books discussion group there; another helps find jobs for parolees. Another has built a 3,000 volume library in a new California prison.

* * *

Friends of Henderson Chapel Friends Meeting in Indiana have decided not to rebuild their Meetinghouse, which burned March 3, 1957. Hopewell Monthly Meeting in May of this year authorized the sale of the land, the proceeds of which have been turned over to the Henderson Chapel United Society of Friends Women. Henderson Chapel was set up in 1892 as a part of Hopewell Monthly Meeting in Western Yearly Meeting. It was a flourishing Meeting for many years, but the building of an Ordnance Plant in the '49's which forced half the church community to move, good roads and the building of other churches in the area have weakened the Meeting and it was decided that Henderson Chapel Meeting should be laid down.

* * *

Floyd Schmoe, founder of "Houses for Hiroshima" recently visited in Egypt, where his organization is sponsoring another service project. He also visited the Friends Africa Mission at Kaimosi, Kenya, where he spent several days with the workcamp at the T.B. sanitarium there. A book about his travels is forthcoming, to be called

"From Walking To and Fro Upon the Earth." Also in progress are three other books, "Year in Paradise," "Spoon Creek," which is about his early life in Kansas, and "A Houseboat with a Basement."

Other recent visitors to the Friends Africa Mission have been Gretchen Tuthill of Pacific Yearly Meeting and C. Reed Cary of Philadelphia.

* * *

The second American Friends Conference on Race Relations, which will be held at Westtown School, Pennsylvania, over the Labor Day weekend, is an outgrowth of the 1956 Conference on Race Relations held in Wilmington, O. Allocations for 205 participants have been given to all Friends groups. Those given to Yearly Meetings in the Five Years Meeting are: Baltimore 4; California 3; Canada 2; Indiana 12; Iowa 4; Nebraska 3; New England 6; New York 8; North Carolina 16; Western 11; Wilmington 6. Each Yearly Meeting will select its own representation to the conference. It is expected that the conference will move ahead in the implementation of the declaration and queries made at the 1956 conference and will discuss ways of aiding in housing, employment, education and recreation situations.

* * *

Seven Friends in the process of being recorded as ministers attended the two weeks Ministers Training School held by Western and Indiana Yearly Meetings at Yokefellow House in Richmond, Indiana. Above are Russell E. Rees, (barely visible) who taught Bible and History of Quakerism; Norman MacGregor of Evanston, Illinois; Max Huffman of Fountain City, Indiana; Ellsworth Runyon of Traverse City, Michigan; Morris Barber of Rockford, Ohio; Keith Kendall of West Lafayette, Indiana; David Castle, who taught Counselling and Practical Theology; Lewis Swander of Fairmount, Indiana; and Wayne Carter of Richmond, Indiana. Norman Young was Dean of the School.

Robert R. Brewster, at present a teacher at the University of Richmond and Clerk of the Friends Meeting in Richmond, Virginia, will teach in the German department at Earlham College next year. He and Nancy Terrell Brewster have both been active among Friends. Another Friend, Elma Clark, who has been serving as social director and hostess in Earlham Hall, will become Acting Dean of Women in September at Earlham. A member of the Georgetown Friends Meeting in Illinois, she served for many years at Westtown School. Dan Kinsey, track and cross country coach at Oberlin College for the past thirty years, has been named director of the Division of Health, Physical Education and Recreation at Earlham. Dan Kinsey has worked with Friends organizations both on and off the Oberlin campus, and was recreation director at the American Friends Conference held at Wilmington, Ohio, in the summer of 1957.

* * *

Opportunity for high school age Friends to visit the historic Quaker country in Northwest England is being offered by the Friends World Committee. In the hope that such travel would stimulate interest and build for future leadership in the Society of Friends, a project enabling seven boys and seven girls who will be in grades 11 or 12 during the school year, 1958-1959 to visit England in the summer of 1959 has been announced. The American group will be joined by a similar one from the British Isles and the Continent for a two week serious study of early Quakerism. The project will involve preparatory reading and a two week work camp following the study tour. William and Lorraine Cleveland of the George School faculty have been selected as the American leaders. The Northwest 1652 Committee of London will arrange for lecturers and make field trip arrangements. The cost will be $700, with some scholarship help available. Applications should be made by November 1. Write the Friends World Committee, 20 South 12th St., Philadelphia 7, Penna., for further information.

* * *

Indiana Yearly Meeting will hold its sessions August 15-21 at Earlham College, with D. Elton Trueblood as Clerk. Highlights will include Men's and Women's Banquets on Friday evening, with Larman Sherwood of Dayton, Ohio addressing the men and Pearl Spoon, Friends missionary in Africa, speaking to the women. Owen W. Glassburn, Christian Endeavor leader, will speak to younger Friends at their banquet on Saturday evening. Other speakers include Lowell Roberts on Sunday morning and G. Ernest Thomas of the Methodist Church on Sunday afternoon; Murray C. Johnson giving the Quaker Lecture on Wednesday evening; Landrum R. Bolling speaking on Tuesday evening; and Dr. Wilbur Beeson, Friends physician in Africa, on Thursday afternoon.

* * *

French Friends have been working for two years on a small project for better French-Algerian relations that is reported in a recent issue of the London Friend by Wolf Mendl, Quaker International Affairs Representative in Paris. Many Algerian laborers in Paris are illiterate, and in teaching reading French Friends have found a way to rise above politics, building a personal relationship in pursuit of a common task. Thirty teachers, each with one or two pupils, meet on three evenings a week at the headquarters of the Society of Friends in Paris to teach Algerian workmen basic reading. A sewing group for Algerian women meets under the supervision of a qualified social worker. The Fellowship of Reconciliation and the Service Civil International cooperate in the project.

BIRTHS

Murphy—To Merritt and Olive Jessup Murphy of Carmel, Indiana, a son, Mark Douglas, on June 19.

Stouffer—To Donald and Doris Stouffer of Wabash, Indiana, Friends Meeting, a daughter, Diana Kay, on June 13.

Stouffer—To Robert and Alice Stouffer of Wabash, Indiana, Friends Meeting, a daughter by adoption, Debra Sue, on April 25.

Wolfrum—To Barnett and Marsha Wolfrum of Wabash, Indiana, Friends Meeting, a daughter, Janet Lynn, on May 23.

MARRIAGES

Betts-Lincoln — Sharlene Lincoln of Oak Grove Friends Church in Iowa, to William Betts, son of Henry and Ardelia Betts of Des Moines, Iowa, on June 6, in Grinnell, Iowa. Irma Morris and Orlando Dick officiating.

Krumm-Pearce—Carolyn Peace, daughter of Rose Selle Pearce and the late Herbert Pearce of Montezuma, Iowa, to David Henry Krumm, son of Valentine and Esther Vore Krumm of West Milton, Ohio, on June 1, at Westfield Church, Grinnell, Iowa, Valentine Krumm officiating.

Ott-Pipkin—Carolyn Pipkin, daughter of John and Maybell Pipkin of Sophia, North Carolina, to Richard Ott, son of Charles and Elizabeth Levering Ott of Guilford College, North Carolina, on June 7, at New Garden Meetinghouse, Guilford College, the bride's father officiating.

Yarnall-Knoblock — Barbara Jeanne Knoblock, a member of Ithaca Monthly Meeting in New York and the daughter of Mr. and Mrs. Frederick Delbridge Knoblock of Bloomfield Hills, Michigan, to Stephen Robbins Yarnall, a member of Rochester Monthly Meeting in New York and the son of Mr. and Mrs. Thomas Coffin Yarnall of Birmingham, Mich., on June 15, under the care of Rochester Monthly Meeting.

DEATHS

Applegarth—Mary Penrose Applegarth, on June 2, at The Keswick in Baltimore, Maryland, after a few months' illness. She was born November 22, 1868, the daughter of Eliakin and Susan Russell Penrose. After spending her early life on a farm at Union Bridge, Pennsylvania, she took her degree in medicine from the Women's Medical College of Maryland at Baltimore in 1891 and practiced until her marriage to Albert C. Applegarth in 1895, who had just previously received his Ph.D. at Johns Hopkins University. He being a Baptist and a minister, there followed two pastorates of twelve years each in communities in Pennsylvania. Upon his death in 1918 she returned to Friends and served continuously in Homewood Meeting in Baltimore, where she ever befriended the young, having them in her home frequently. She was active in the missionary interests of Friends and served on the Meeting on Ministry and Counsel, ever encouraging Friends both in living and speaking about the Christian way. She befriended a young girl in India and greatly encouraged her study of medicine, financially and by correspondence. The girl is now serving in the Friends Mission Hospital at Chhatarpur. Mary Applegarth frequently went to other Meetings of the Yearly Meeting and her presence was always an inspiration. She served most usefully as office secretary for the Monthly and Yearly Meeting for about fifteen years. She is greatly missed by a host of friends over the world who owe much of their interest in Christian outreach to the quiet pervading spirit of the complete dedication of Mary Applegarth.

Hoskinson—Ira Burton Hoskinson, on June 16, at Penrose, Colorado. The son of J. W. and Pruella Hoskinson, he was born September 3, 1872, in Wabaunsee County, Kansas. He was married to Amy L. Bond on December 21, 1904, at Stafford, Kansas. Following their marriage they began their ministry at the Antioch Friends Church near Preston, Kansas, where he was recorded a minister in June, 1906. In 1908 they moved to Stevens County, Kansas, to help establish the Lone Star Church. In 1909 he was asked to be Quarterly Meeting Superintendent of Fowler Quarterly Meeting, which he served for four years. In 1912 they moved to Liberal with several others and established the Friends Church. The next year they took up the work at Glendale Meeting in Kansas and the following year they went to Long Beach, California. They came to Deer Trail, Colorado in 1916 and following that served at Colorado Springs, Agate, Pritchett, Walsh Quarterly Meeting and Mt. Carmel. After two years again in Kansas, they returned to Colorado, giving service at Penrose, Springfield and Andrix. When health would not permit him to continue, they returned to the Beaver Park Church in Penrose, where he served as clerk of the meeting until his death. Ira Hoskinson was always active in civic and community affairs as well as serving in the various Quarterly Meetings and Yearly Meetings. "He fought the good fight; he kept the faith." Besides his wife, Amy of Florence, Colorado, he leaves one daughter, Esther Randall of Florence; one son, George of Denver; two brothers, J. W. and Fred Hoskinson of Arvada, Colorado; three grandchildren and eight great-grandchildren. Funeral services were conducted from the Beaver Park Friends Church with Clayton Bowers officiating assisted by Robert Jay, Ray Conant and John Carr, pastor at Beaver Park. Burial was at Penrose, Colorado.

Sherow—Taber Sherow, on February 21, at Hillcrest Rest Home, Athens, O. He was a faithful member of the Nine Partners Monthly Meeting at Millbrook, New York, for forty-six years and represented Friends on the Governing Board of the Lyall Memorial Federated Church in that Village. He was diligent in his business from his youth and was concerned that his family should have the advantage of a good education. In 1942 he and his wife on account of her failing health moved to Ohio and lived with their son, Emerson. Services were conducted in Millbrook by Edwin Daniels, pastor of the Lyall Memorial Federated Church.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church. 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S.S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor, Keith Sarver. Phone LAkeview 8-7047.

CANADA

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor, Bloor and Bedford. First Day School same. Friends welcome at all times; for overnight, write in advance.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church. Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting. Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting. 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a. m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building. Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a. m.; Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone VIctor 6-2066.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard. Until September 1st, Meeting for Worship and Sunday School for children 10:00 a.m. Errol T. Elliott, Minister, Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting. East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St.. Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Richard P. Newby, Pastor. 2403 Ethel Ave. Phone ATlas 2-5674.

New Salem, Greentown, R. R. 1. Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous. Clerk. 507 E. Main; D. Aldean Pitts, Minister. 432 E. Main; Office Phone, TErrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Richmond—West Richmond Friends Meet-7th and West Main, Sunday School and Forum 9:15 a.m.; Meeting for Worship 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30. Worship 10:30. Earl J. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn, Bible School, 9:00 a.m., Meetings for Worship, 10:00 a.m. and 7:00 p.m. Junior Hi-C.E., 5:00 p.m. High School-College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting. 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

Lawrence—Friends Meeting, 45 Avon Street, First Bay Meeting for Worship at 10 a.m. Bible Class for Children at 10 a.m. Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Kalamazoo — Unprogrammed Meeting for Worship 10:00 a.m. Discussion 11:00 a.m., Sunday School 10-12. Meeting House 508 Denner. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

Ridgewood—224 Highwood Avenue. Family Worship 10:30 a.m. Meeting and First-day School 11:00 a.m. (July and August 7:30 p.m.)

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport — Friends Meeting, 10:00 Sunday School, 11:00 Morning Worship.

NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting. Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorefield, Minister.

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C. — Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meetings for Worship 11:00 and 7:30; Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-3198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activitis. 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting: 2910 Eden Ave. (near University Ave., four blocks east of Vine St.). Unified Meeting for Worship and First-day School at 10:00 a.m. June 22 through August 31. Pastoral Minister: Don Stanley. "Eldonhill", 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk: Ruth G. Tuttle, 903 Ellison Ave., Phone: EA 1-2619.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel. Y.W.C.A., 1018 Jefferson.

West Milton, Ohio — Friends Meeting, Bible School. 9:30 a.m.—Worship. 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandless, 234 Jones, JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert R. Brewster.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day. 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-0560.

American

Quakerama

True Stories of Quaker Life, Concern and Humor

Changes!

Sometimes insignificant details have assumed an important place in the thinking of Friends. It was often this way in matters of "dress and address." Probably no community had more heat in their discussion than the Fairmount area in Indiana a couple of generations ago on the questions of colored "galluses" (suspenders to some.)

As it might be imagined, it was the young fellows who felt the color of galluses should not be confined to black or even dark brown or dark gray, for galluses were being worn by non-Friends which were rather striking in color and looks. Of course, older Friends felt under a serious sense of responsibility to maintain the traditional Quaker somber colors.

The controversy had raged with more heat than light for some months when time rolled around for the big Fairmount Quarterly Meeting at Back Creek Meeting. There were several rather famous itinerant Friends who were present. One of these, John Henry Douglas, held forth on the outside platform before the big crowd. He was thoroughly warmed up to his task and had just made one of his points to every man's satisfaction, when he pulled back his coat and stuck his thumbs under the suspenders on each side. It was almost a gasp which ran through the crowd, for those suspenders were not black or brown or gray, they were red! Not fire engine red, but a red anyway.

No one has ever reported on the subject that day, nor on the various illustrations which must have graced the message. But there must be those living to this day who remember how the visiting Quaker minister at Old Back Creek Meeting put an immediate end to one of the controversies over dress.

* * *

Florence Hull Reef of Gasport, New York, records another incident from stricter days:

"My great-grandfather lived near Glens Falls, New York, and even in those early days there was some of the so-called delinquency, for he had one son who had a love for music which was taboo in that grand old Quaker home. He learned somewhere to play a violin and after the family was asleep, he would climb out a window and fiddle at dances around the countryside.

"One day great-grandmother Ruth found the vile thing upstairs and she called her husband to bring the great tongs from the fireplace, neither one would touch such an article of the devil. He took it out and laid it on a stump and piled some kindling around it and burned it. And while it was burning he said 'Thee may crack and thee may snap but thee will never fiddle anymore.'

"What change time has brought about!"

Silence is the setting within which memory does its best work.

Paul S. Rees

Yearly Meeting

The most important thing about a Yearly Meeting is its spiritual quality. The burden resting on the first gathering at Yearly Meeting—the Ministry and Counsel — is to adjust the spiritual atmosphere for the entire Yearly Meeting . . . As we anticipate the Yearly Meeting let us all be deeply concerned with our own spiritual preparation. Let us use the prayer of St. Francis of Assisi, "God, make me an instrument of Thy peace." . . . A question in our Discipline is "Do you seek for unity in the Divine Life underlying all differences of opinion or circumstance?"

Arthur Jones

New England Yearly Meeting

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